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BIOGRAPHY.

Memoirs of the Right Reverend Samuel Horsley, LL. D.

F. R. and A. SS. late Lord Bishop of St. Asaph.

[Concluded from page 366.]

THE primary charge of the bishop to his clergy at Rochester, in 1796, was printed the same year, and contains a very striking picture of the times, particularly with regard to religion, and an exact delineation of the advantages, difficulties, and duties of the clergy.

"We are fallen," says he, "upon times which, more perhaps, than any which the christian church hath seen, since its first struggles with the powers of darkness in the three first centuries, require in the preachers of the gospel, those two qualities in particular, which our Lord told the twelve he required in them, when first he invested them with their high commission, the policy "of the serpent united with the harmlessness of the dove."

In noticing the advantages of human learning, he repeats and amplifies what he had observed in his ordination sermon at Gloucester. "Learning," he says, "is to us the best substitute for that preternatural illumination of the understanding, which was the privilege of the first preachers."

There is one passage in this charge which deserves to be extracted, and very carefully to be considered by those ministers, who, by way of excusing their inattention to the studies peculiar to their function, gravely say, that they are engaged in the *study of men.*

"So far as it has fallen in my way," says the bishop, "to observe the good effects of this study of men, they amount not certainly to what those who addict themselves to the pursuit, tell us we might expect from it. I have never perceived among these juvenile divines any extraordinary unction in the usual strain of preaching; nor have I discovered any thing more seemly, in the fashion of their lives, than the common polish of good breeding. Of all that wear the garb of clergymen, they have certainly the least about them, either of the policy of the serpent, or of the harmlessness of the dove. And if the taste for this study of men, with a neglect of books, and the true study of men, should become general among our younger brethren, (which God avert!) the enemy in the next generation will be likely to regain the advantageous post we have for centuries maintained."

In this year, also, the bishop presented to the learned world, but without his name, a very elaborate disquisition, "On the prosodies of the Greek and Latin languages," dedicated, in warm terms of friendship, to lord Thurlow, whom he compliments on his taste and skill in the subject of this profound investigation.

The signs of the times seem to have strongly drawn the attention of Dr. Horsley to the subject of the prophecies of the old and new testaments; of the success of which application he published an excellent specimen in 1799, under the title of "Critical Disquisitions on the xviiith chapter of Isaiah, in a letter to Edward King, Esq." That respectable veteran in literature, had not long before published a treatise on the signs of the times, in which, though there are undoubtedly many valuable remarks, there is also, as in most of his writings, much of what is fancifully ingenious. This chapter in particular, which according to bishop Lowth, "is one of the most obscure prophecies in the whole book of Isaiah," Mr. King considered not only as yet to be fulfilled, but as representing the restoration of the Jewish nation by means of France, which he supposed to be figured under the description of "a land shadowing with wings;" because the map of that empire, in his opinion, has something of that appearance. This notion is visionary enough to make one smile; but our learned prelate, who always lived on terms of intimacy with the worthy author, took up the subject in a grave manner, and has given us the best version and explanation of this difficult chapter, which can be found in language. He observes in the introduction, that, "first the prophecy, indeed, predicts some woeful judgment; but the principal matter of the prophecy is not judgment, but mercy, a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has no respect to Egypt, or any of the contiguous countries. What has been applied to Egypt is a description of some people or another, destined to be the principal instruments in the hand of Providence in the great work of the re-settlement of the Jews in the Holy Land, a description of that people by characters by which they will be evidently known when the time arrives. Thirdly, the time for the completion of the prophecy was very remote, when it was delivered, and is yet future; being, indeed, the season of the second advent of our Lord."

What the country is which is to be the instrument in the hand of God for the restoration of Israel, the bishop does not attempt to determine; but he is decidedly of opinion, that "the atheistical democracy of France is not destined to so high an office;" it should seem, however, from the following passage, that he was not without an idea and hope, that the British Isles may be intended: "The country, therefore, to which the prophet calls, is characterized as one, which in the days of the accomplishment of this prophecy, shall be a great maritime and commercial power, forming remote alliances, making distant voyages to all parts of the world with expedition and security, and in the habit of affording protection to their friends and allies."

This important publication was followed in 1800, by a charge delivered at the second visitation of the diocese of Rochester, and which was printed at the request of the clergy. In this charge, the bishop

took a review of the confederacy formed and carried on against religion on the continent, and the consequent apostacy of the French nation from christianity; whence he inferred, that "this was but the begining of that apostacy, from which the great antichrist is to arise." Our prelate's opinion on the subject of antichrist, is farther given in his letter to Mr. King, and is so curious, and at the present moment becomes so interesting, that we shall give the description as drawn by his masterly hand.

"I confess I cannot discern any immediate signs of the fall of antichrist; I fear, I see too clearly the rise, instead of the fall of the antichrist of the west; or rather I fear, I see him rapidly advancing to full stature and ripe age. His rise, strictly speaking, the beginning of this monster, was in the apostolic age: for it were easy to trace the pedigree of French philosophy, jacobinism, and Bavarian illumination, up to the first heresies. But it is now we see the *adolescence* of that man of sin, or rather of lawlessness, who is to throw off all the restraints of religion, morality, and custom, and undo the bands of civil society. The son of perdition, who is to arise out of an apostacy, not a constructive apostacy, never understood to be such by those to whom the guilt has been imputed, but *an open, undisguised apostacy*. The son of perdition, who shall be neither a protestant, nor a papist; neither christian, Jew, nor heathen; who shall worship neither God, angel, nor saint; who will neither supplicate the invisible Majesty of heaven, nor fall down before an idol. He will magnify himself against every thing that is called God, or is worshipped; and with a bold flight of impiety, soaring far above his precursors and types in the times of paganism, the Sennacheribs, the Nebuchadnezzars, the Antiochus's, and the heathen emperors, will claim divine honors to himself exclusively, and consecrate an image of himself. I doubt not but this monster will be made an instrument of that pruning which the vine must undergo."

And thus in the charge, the bishop observes, "In the odious French Republic, aping the manners, grasping the dominion, speaking to friends and enemies the high vaunting language of ancient Rome, we seem to behold the dreadful apocalyptic beast, which, at the time of the desolation of the pagan whore, exhibited in vision to St. John, had been, but was not, but was to be again; we seem, I say, to behold in the French Republic this dreadful monster beginning to rise, in its ancient form, out of the raging sea of anarchy and irreligion."

The reason why the bishop was so particular upon this subject in his charge, he assigns to be the desire of impressing upon the minds of his hearers, the magnitude of the danger which threatens all christendom, and in urging upon them, the assiduity which the dreadful crisis required of them, in watching over the souls committed to their care.

He then calls their attention to the moral and religious condition of things at home, and he lays open the stratagems made use of by the enemy to revolutionize the country under the pretence of reformation; but says he, "instead of divesting religion of its mysteries, and reducing it to a mere philosophy in speculation, and to a mere morality in practice; the plan is now to effect a great zeal for or-

thodoxy; to make great pretensions to an extraordinary measure of the Holy Spirit's influence; to alienate the minds of the people from the established clergy, by representing them as sordid worldlings; without any concern about the souls of men; indifferent to the religion which they ought to teach, and to which the laity are attached; and destitute of the spirit of God. In many parts of the kingdom, new conventicles have been opened in great numbers, and congregations formed of one knows not what denomination. The pastor is often, in appearance at least, an illiterate peasant or mechanic. The congregation is visited occasionally by preachers from a distance. Sunday schools are opened in connection with these conventicles. There is much reason to suspect that the expences of these schools and conventicles are defrayed by associations formed in different places. For the preachers and schoolmasters are observed to engage in expences for the support and advancement of their institutions, to which, if we may judge from appearance, their own means must be altogether inadequate. The poor are even bribed, by small pecuniary gifts from time to time, to send their children to these schools of they know not what, rather than to those connected with the established church, in which they would be bred in the principles of true religion and loyalty."

This strong, but just representation, excited the indignation of the sectaries, and one illiterate teacher of the calvinistical cast, published a rude attack upon the bishop, which was re-echoed again, in an equally liberal manner, in that delectable vehicle of nonsense and fanaticism, the Evangelical Magazine.

In the following year, bishop Horsley favored the world with a new translation of Hosea, accompanied with an excellent dissertation and notes; but as an account was given of this valuable work in our first volume, we shall say nothing more upon it here, than that its reception was such as to occasion a second edition in 1804. To this edition the learned author appended a sermon on Christ's descent into hell, of which also a review was given in our seventh volume, page 51. In 1802, the bishop was translated to the see of St. Asaph, on the death of the amiable and pious bishop Bagot. In the preceding year he was thought of for the primacy of Ireland, vacant by the death of archbishop Newcome, but, after some consideration, he declined that station, to which Dr. Stuart, his successor at St. David's, was appointed.

The bishop sustained a heavy affliction in April 1805, by the death of his second wife, a woman of a most amiable temper, charitable, and devout, yet of lively manners, and very agreeable in conversation. She died of a dropsical complaint which had been accumulating several years, and which she bore with christian meekness and resignation. Her remains were deposited near the altar in Newington church, where soon after, the bishop placed a monument, on which he recorded her virtues, and his feelings, in an elegant Latin inscription.

In the summer of 1805, the bishop published an ingenious and scientific tract, "On Virgil's two Seasons of Honey, and his season of sowing Wheat. With a new and compendious method of investigating the Risings and Settings of the fixed Stars," addressed in an af-

fectionate manner to his old friend and correspondent, Mr. Edward King, as eminently well qualified to judge of the soundness of the arguments, the truth of the conclusions, and to appreciate the merits of the whole.

On the day of public thanksgiving, the same year, for the victory of lord Nelson off Trafalgar, the bishop preached a sermon in his cathedral at St. Asaph, and which shortly afterwards appeared from the press. This discourse is on Daniel iv. 17, "This matter is by the decree of the *Watchers*, and the demand by the word of the *Holy Ones*; to the intent that the living may know, that the Most High ruleth in the kingdom of men; and giveth it to whomsoever he will, and setteth up over it the basest of men."

The principal object of this sermon is to discover who are the *Watchers* and the *Holy Ones* mentioned in the text. It has been usually understood, that these were angels, whence many erroneous opinions crept in with regard to the supposed guardianship which angels had of particular countries. The bishop overturns these superstitious notions; and in a most able manner proves that these *Watchers* and *Holy Ones*, are the persons of the *Holy Trinity*. The conclusion of the sermon, which applies the circumstances of Nebuchadnezzar to the present eventful times, is in the usual energetic manner of the bishop, and shows at the close of life, that the vigor of his mind was unabated, and that "his bow abode in strength."

This publication closed his literary career, though he still occupied himself in theological and scientific pursuits, and was actually engaged in preparing a volume of sermons for the press, when he was suddenly called to enter into the joy of his Lord.

In September the bishop came to town, from whence he set off in good health for Brighthelmstone, in order to spend some time with his old friend lord Thurlow, whom on his arrival he found dead. This was a painful circumstance, but at that time the bishop seemed to be as hale and as active as he had been for some years. On Wednesday, the 1st of October, he was attacked by a complaint in the bowels, to which disorder he had been always liable; but the present seizure did not betray any alarming symptoms till the following Friday, when a mortification ensued, and he died the next day.

The body was brought from Brighthelmstone to the house of his brother-in law, Mr. Palmer, in Queen Anne Street West, and on the 14th it was interred at Newington, with those marks of respectful attendance, that proved the high estimation in which he was held as a man, a writer and a bishop. His lordship has left only one son, who is prebendary of St. Asaph, and rector of Gresford in Denbighshire. A sermon preached and published by him, was noticed in our seventh volume, page 364.

Having taken this view of the bishop, principally in his ecclesiastical and literary character, it is necessary to say somewhat of him as a senator.

No man of his order ever displayed such various powers, or attracted such general notice as a speaker in the House of Lords, as bishop Horsley.

His first speech was on lord Stanhope's bill for the repeal of certain penal statutes respecting non-attendance of divine worship, &c.

June 9, 1789. The archbishop of Canterbury, and the bishops of Bangor (Dr. Warren) and St. Asaph (Dr. Halifax) delivered their sentiments in opposition to the bill in a manner which did them great credit; but the speech of Dr. Horsley was that which made the strongest impression on the house, and drew from the noble mover of the repeal high compliments.

In May 1792, we find him ably and successfully advocating the cause of the Scotch episcopalian church; on which occasion he refuted the arguments and positions of his learned friend lord Thurlow, who having said, that the custom of praying for kings, and all that bear legitimate authority, did not appear to be used before the time of Constantine, the bishop observed, that "so far from this practice commencing at that period, it was to be traced to a source at least three hundred years anterior. It was, in fact, coeval with christianity itself: which could be proved from authorities, that in no subsequent age were ever doubted; the practice had continued down to the present time under various forms, and attached to different persons."

Against the slave trade he was always a powerful speaker; and when the famous bills were brought forward to prevent seditious meetings, the bishop gave the aid of his eloquence in support of government with such energy, as to bring upon him the abuse of the whole host of jacobins and infidels. Three of his speeches in parliament, or at least the substance of them, have been printed; one on the slave trade; one on the third reading of the bill for preventing the crime of adultery; and one on the bill for the relief of the London incumbents.

In his person, the bishop was what may very properly be called a handsome man; with features of remarkable expression, and an eye of singular quickness. His mind was truly dignified and independent; and though in his temper he was rather hasty, he possessed all the milk of human kindness, and his charities were extensive and unostentatious. To men of low degree he was remarkably condescending, and modest merit was always certain of his encouragement and patronage. His means, indeed, were not commensurate with his wishes, for as he never had an eye to the accumulation of wealth, and had a soul above suspicion, he was much deceived by those whom he trusted, the consequence of which was, that he lived and died comparatively poor. But he was rich in faith and in good works; and he has left a name that will never die among men, as long as religion and learning shall be respected.

FOR THE CHURCHMAN'S MAGAZINE.

On the Design and Use of Holy Time.

[Concluded from page 375.]

BUT we are to consider the christian sabbath as intended more eminently to commemorate the new creation of man in Christ Jesus, than his first creation in paradise. And here it tends to show us, and make us always sensible that from God cometh sanctified

tion; for since the fall, without him we were literally without strength. In us, that is, in our flesh, there could dwell no good thing. Man was fallen and could not rise without help. His understanding was darkened so that he could not see aright; his power was broken and weakened; and his inclination and desire to serve God, was taken away. In this helpless situation, nothing but the mighty power of God was able to raise him up, and infuse into him again the breath of spiritual life, and give him the will, the means, and the power to become holy and clean in the sight of a holy God. This task the Son of God in his Father's name undertook, and accomplished. He came into the world, lived and died as a man, and rose again from the dead, *leading captivity captive, and giving gifts unto men*; opening the gate of spiritual and eternal life; that the Lord God might dwell on earth among men; restoring the divine image in which we were created, in rectitude and holiness; and in which, while man continued to walk, God continued to walk with him in paradise, and commune with him, as friend with friend. The Holy Ghost was shed abroad in the hearts of men, to awaken their latent desires for spiritual goods, to make them long after God, and heavenly joys, to rectify and reanimate the image of holiness which had been thrown down and destroyed by the flood of iniquity breaking in consequent on the fall; to purge away *the old leven, the leven of malice and hatred*, and to cleanse the polluted temple of the heart, that it might become fit for the residence of the great King of Heaven. The time when he thus over came death, and opened unto us the gate of everlasting life, when he accomplished these great things, when he finished the work of the new creation, we keep holy. It therefore teaches all the great doctrines of redemption, that in Christ only we have life, that *there is none other name given under heaven whereby we must be saved:* That he is mighty to save all to the uttermost who come unto him. That by him we receive *the spirit of adoption, whereby we cry, Abba Father*; and that faith in him shall give us perfect moral soundness in the sight of God, and exalt us to eternal glory.

Thus the christian sabbath is a most instructive sign or token, teaching that it is God who sanctifyeth us. And considering what great things it brings to our minds which God hath done for us through redeeming love, it can but tend to awaken a sense of gratitude and thanksgiving to the author of all good; and at the same time inspire the most serious resolutions to lead a godly and a holy life; to endeavor to work out our own salvation, knowing that *God worketh in us* and for us, *of his own good pleasure*. Thus if we are not wanting in duty to ourselves, and regard to God's institutions, we may co-operate with him in sanctifying ourselves through the instrumentality of holy time.

Neither is this all; for let us consider the natural effect of those exercises which are required and are suitable to this sacred day; which are prayer and praise to Almighty God, together with devout meditations on him, and on the great concerns of religion and the eternal world. All serious people make these, so far as may be, their business on this day; and that not only in private but in the house of God, in the congregation of the faithful. If these duties are at-

tended to, as they ought to be, they cannot fail of inspiring that fear and reverence of God's power, which is necessary to produce a holy and pure life and conversation among men. While our minds are called every week to contemplate in solemn silence the majesty of God, and *the wonders that he doth for the children of men ;* or to sing his praise in the great assembly of his church ; we must be stupid indeed not to feel the necessity of obedience to his will. With fervent prayers to a holy God on the tongue, and a hearty desire to be heard in the soul, who can fall immediately into sin and unholiness of conduct? However strong may be the temptation, however hard may press the desires of the flesh, yet a lively and sensible impression of God being on the mind, will hold back the feet from running to evil, and the hand from doing wrong. Hypocrites may indeed draw nigh to God with their lips, but in heart be far from him. For a pretence they may make long prayers, while they devour widows' houses, and spoil the innocent. Desiring to make a fair show in the flesh, they may affect a more than ordinary degree of zeal for the service of God and the honor of his holy time ; while they are guilty of enormous iniquity in their lives. But such men do not in reality pray to God, it is but pretence ; they only appear unto men to do so ; their hearts are on something else, while their tongues address him. It is not of such then that I am speaking, but of those who are devout worshipers of God and obedient servants of his will ; who labor that their hearts may accompany their words when they pray unto God. Such as these find great improvement in every christian virtue from the exercises of holy time. God is present to their minds at all other times. They see, feel, and intimately know in whom they live and move and have their being.— They have an assurance at all times dwelling on their minds that he is of purer eyes than to behold iniquity, and they therefore take the utmost pains to avoid it in their actions. They know that he surrounds them in all their ways, and that they cannot escape his notice ; they therefore strive to be as pure, as holy, as virtuous when no human eye sees them, as in the face of all the world. Being used to ask for all good things at the hand of God, and to thank him for what they receive, they humbly and meekly wait the operation of his providence, and are therefore peaceable and quiet in themselves, and humble towards other men. Pride and self-exaltation are debased under the mighty power of God, a sense of which dwells perpetually on their minds ; and they strive to have their conversation honest among all men. If God in his providence sends evil, they repine not. If he sends good, they rejoice with moderation and holy joy, not with intemperate and riotous pleasures.

In a word, the exercises of mind suitable to holy time are such as concern another life, and not the present; and therefore they call off men's affections and attachment to the present world, and fix them on things above. While contemplating the joys of heaven, the fashion of this world is seen to be transitory and fleeting ; that it passes away as a shadow or a dream. Desire and thirst after things present being thus lessened, an infinite number of temptations are removed, and habits of virtue and holiness are confirmed and strengthened.

Since we consist of soul and body, and are to exist in another world, it is happy for us, that God has appointed a certain portion of time to be dedicated to the sole business of making preparation for a hereafter. Were we at no great distance of time, going to take our departure into a foreign country never more to return, we should think it indispensably necessary to dedicate a considerable proportion of our time in making preparation of such things as we should stand in need of when arrived. We should not only think of them, but we should seek that we might find. So should we do when we consider ourselves as destined to the eternal world. We should strictly and rigidly dedicate the required proportion of time to religious and holy exercises of body and mind.

And let all remember, that the house of God is the proper place to beget and enkindle the spirit of devotion and pious meditation. There is the force of example. There the word of God is read, exhorting to every good work, and unfolding the glories of a future world, to excite desire, and earnest longing after the blessed company of saints and angels above. There is the faith of God's more immediate presence to solemnize the heart of the devout worshipper. There is the place where God's peculiar honor dwells. There he delights to meet all who love him in sincerity; and where *two or three are met together in his name*, there he has promised to be *in the midst of them*. The serious mind can but be affected at a sense of all this, and moved to put on holiness as a garment, to be clothed in humility and righteousness among men; and thus to prove that he receiveth the sabbath as a sign and token between him and God, that he ought to be sanctified and pure in all his thoughts, words and actions.

Finally, and to conclude the whole, we have seen that the sabbath is a sign or token of God's having created the world, and again redeemed it by his Son, and that it is of course an important institution; serving to increase our reverence for God, and enlarge our piety. But it is of importance in many other points of view. Set aside all considerations of piety and the promotion of vital religion in the heart; and it is a highly useful institution; promotive of peace, charity, and good will among men. This is so manifest, that it is truly wonderful how any, who pretend to any concern for the present benefit of men, should be the enemies of the institution; or be so indifferent to its continuance in the world as they sometimes are, by neglecting to attend to it themselves, and thereby inducing others to the same neglect. On this holy day men meet together in the house of God, where sobriety, order and reverence of behavior are indispensable; and where all are absolutely compelled to behold at least some examples of devotion and religious awe; and this cannot fail of begetting some share of the like reverence. They cannot avoid seeing that there is a beauty in holiness; that sobriety and decency are highly becoming. They are obliged for the time to lay aside their animosities and dislikes toward each other, and are thereby disposed to peace and unity on other occasions when they meet. Their tempers are improved in charity and good will, kindness and condescension. Neighborhoods, and society in general, become more orderly and decent; and men are a blessing to each other. They are

more easily kept in subjection to good and wholesome human laws. In the church the word of God is read; which cannot fail of gaining the attention of some; nay we may say of many, and setting them to enquire what they must do to be saved; not to say any thing here of the instruction which they may receive from the pulpit, highly useful to them in settling the grounds of their faith, and guiding them in their practice.

To prove the utility of this institution, in these respects, an appeal may be consistently made to experience and observation. Do we not find that families which are brought up in religious veneration for this holy day, and the house of God, are for the most part, more orderly, more peaceable, and good members of community? I am persuaded every one must say at once, they are. And the reasons are obvious, as hath been shown. Hence we have good reason to think, that were the institution to be entirely neglected, men would quickly fall into a state of barbarism, and ignorance of God, very little above mere heathen. Most men are necessarily occupied in worldly matters, and have little time to inform themselves by reading.—How then should they acquire and preserve a knowledge of those great and important truths which form the foundation of religion? They would have no means of doing it. But as God has ordained, he has provided the means in the church, where it is the duty of all to come and learn, as they may do once every week, what is of infinite importance for them to know; that he rules the world in righteousness; that we are his creatures, and must give an account to him of all our actions, thoughts and words. Let none then forsake the assembling themselves together in God's house; but always come with engaged hearts and wills to serve him in sincerity and truth, that they may be sanctified throughout, and made fit to keep an eternal sabbath of rest and joy in the kingdom of glory; where their employment shall be one perpetual sabbath, spent in praising God, and doing honor to his name; an employment that will be delightful, performed, not as now, with cold and sluggish affections, but with never cloying satisfaction, in union and blessed society with all good and holy beings.

FOR THE CHURCHMAN'S MAGAZINE.

Extract from a Sermon on 2. Timothy, 3d chap. 16th ver.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

SUCH being the origin of the word of God, and such its design; a question may arise, whether all parts of it are equally useful and instructive. To which we may reply, undoubtedly they are not. Neither is this any objection to its being still from God's spirit. For in his works of Creation and Providence, do we not behold almost an infinite variety; some things more and some less per-

fect; some more, and some less useful; nay, and do we not see many for which we can see no use; or rather which seem to us to be destructive of all good ends and purposes? Of animal and vegetable productions with which the earth abounds, how many are there which seem to us not only useless but destructive! And yet we do not hence conclude that these things cannot be the workmanship of God, or that they are any real blemishes in his creation. We only conclude that it is owing to our own want of penetration, that we do not see the use of such things. Just so should we do by the word of God; and always remember that it is not at all wonderful for us to think we see blemishes in the book of grace, any more than in the book of nature; and look forward with hope to the time when, by the enlargement of our faculties, we shall see more perfectly into both than now we are able.

We readily admit there may be uses in many things in the book of nature which may be seen and admired by others, though not by us; and the same is the case with the book of grace. And as to those things which, though useful, may seem to us much less so than others, it should be remembered that men are of different tempers and propensities; consequently what is highly useful to one may be much less so to another. Some want to be encouraged by promises; some awakened by threatenings. Some need only to be instructed, and some must be rebuked and reproved. On some God works by gratitude and love; on others by fear and dread. Some are incited by hopes of heaven, and others are impelled by fears of hell. Some want only precept, and others are better instructed by example. Some are too fond of mere speculation and the empty religion of the head; while others are carried away by enthusiasm, and the warm effusions of the heart. Now amidst all this variety, God surely must be expected to adapt his word, in its different parts, to suit all. This is what every wise human instructor labors to do; and shall we think God is less wise than men? Where then is the wonder that every one should think he sees some things, if not evil, at least useless? while at the same time they may be highly useful to another; may tend to his instruction and advancement in the service of God.

These considerations should check the pride and presumption of those who are wont to cavil at the bible, and to call it a mass of absurdities and inconsistencies, productive of no good to men. At the same time they should remove the uneasy doubts and misgivings of the sincere believer in revelation, and increase his charity for all who may differ from him in the interpretation and meaning of God's word.

To render these remarks plainer, it may useful to refer to particulars. And it may be asked by some, what use or instruction can there be to us in the ceremonial law of Moses, with its rites and ordinances, which all agree are now no longer binding on the people of God? To be sure there is not the same instruction in them as in other parts of the bible. But it should be remembered that the word of God was designed for the instruction of all ages, having in view one grand design, to bring men to God; and that in the infancy of

the world they stood in need of very different kinds of instruction from what they do now. St. Paul tells us that *the law was a schoolmaster to bring us to God.* Because men of full age need not to be taught their letters and the first elements of common science, we do not hence conclude that such instruction is useless. No more should we that that kind of instruction was needless, which God graciously provided for his people when all the world were comparatively in a state of childhood.

Nor are those things without great use to us: for they evince what great care Almighty God our heavenly father hath always taken to preserve among men a knowledge of himself, and the means of future glory. By sensible images and significant rites, he imprinted on the minds of his chosen people the all-important truths of his being, and kind providence over men, and what kind of service he required at their hands in order to obtain his divine favor and approbation. God's condescension in giving men a law is a plain proof that he has a regard for them, that by his providence he watches over them for good. The awful ceremonies ordained in the tabernacle and temple service, were calculated to impress their minds with a solemn reverence for the holy presence of God, and the purity necessary to appear in his sight. The holy of holies, secured from view by the sacred veil, and the wings of the cherubims above, were continually speaking to all who came to worship, in the most expressive language, "Holy, holy, holy, Lord God Almighty; holiness becomes this place forever. Let no one enter here, or seek the face of Jacob's God without holiness and purity of heart."

Again; the various washings and purifications ordained in the law, however useless they may seem to us, were either intended to promote bodily health, and therefore manifest the singular goodness of God in providing for the present life; or else they are to be considered as significant emblems of inward purity and holiness. Perhaps we may say with truth, they were intended to answer both these ends. Nor should any one think it beneath the care of Almighty God to make laws for so inconsiderable a purpose as the preservation of bodily health. We should remember that *God careth for oxen,* as our Lord informs us; and that in a climate and situation like that where the Jews dwelt, such washings were far more conducive to health than they could be among us. Let this however be as it may, as emblems of inward purity, they were significant and highly instructive in that early state of society, when men were very little accustomed to abstract reasoning about God's spiritual nature, and the homage of the soul; when they stood in need of something to strike the senses, and operate on their feelings. God, who knew and still knows what is in man, condescended thus to instruct his people; and by it a knowledge of himself was preserved among his people, while all the other nations of the earth were sunk in stupid idolatry, worshipping stocks and stones; or the gods and goddesses of war, ambition and lust; as different from the true God, as mere mortals are from an immortal and eternal spirit. Here the candle of the Lord continued to burn, while all else was darkness; and at length it has enlightened the four quarters of the world with its clear and burning light.

Surely from all this we derive important instruction and signal benefit. Let those who think little, or who think lightly of the word of God, call these things to mind, and be thankful that they are not now as stupid idolaters as were their forefathers. Let them think less proudly of their own superior knowledge, remembering who has made them to differ; and that God has always condescended to adapt his instructions to the real wants of men; that he has guided them from infancy, through childhood up to be men; and that now it doth not become us to reject and despise as of no importance the means he has used.

But we have not yet done with this point; for many parts of the ceremonial law of Moses are typical of the final completion of God's plan of redemption, and therefore are in the nature of prophecy: Hence they serve for doctrine to illustrate the truth as it is in Jesus. What meant the numerous sacrifices, but to prefigure the sacrifice of Christ? When the devout worshipper in the temple service beheld the bullock or the lamb slain; the blood offered to God, and sprinkled for purification, what else could he suppose it meant but a richer sacrifice, and an all-cleansing purification at some future time to be wrought by the Redeemer? And at this day, when we look back and contemplate these things, they irresistibly lead our minds to the sacrifice of the lamb of God, and thereby confirm our hope and steadfast trust in that sacrifice, by which we are purified, not from bodily stains, but from those of the soul. Especially when we hear the law of Moses calling such sacrifices of animals an atonement for sin, how can we help seeing to what they point, and be led to rely on the all-atoning blood of the lamb slain from the foundation of the world? In short the whole system of redemption is clearly taught in the law, by its various offerings and sacrifices, wherein it consists, how it is wrought, and what are to be its effects, together with the manner how we are to avail ourselves of its benefits. Let us not then imagine we learn nothing useful from the ceremonial law of Moses. It teaches what we are to believe, and what we are to do in order to obtain the favor of God.

But I proceed.—It may be asked what instruction is derived from many chapters in the *Chronicles*, containing little more than names and genealogies of families? To this we may answer, that as the promised seed was to descend from Abraham, who should redeem all nations, or in whom *all nations of the earth were to be blessed;* and afterwards that descent was limited to a particular branch of Abraham's posterity, and finally to the house and lineage of David; it is of importance to know that these prophecies have been fulfilled in the person of Jesus Christ. But how are we to know this without a record of the families, and their several genealogies? This is sufficient reason for preserving those names in the word of God. This also should teach us humility, and submission to what God hath seen fit to order in his word. It should lead us to reflect that there may be uses, and important uses too, in many things which we do not see; nay and which perhaps no man does or can see at the present age of the world. There may also have been uses heretofore, which now have ceased; as there may be hereafter, but which are not adapted to the present course of providence and state of the church of God.

Methodist Episcopacy.

[Continued from page 387.]

IN a pamphlet wrote by Mr. Nicholas Snethen, entitled, "*An "Answer to James O'Kelley's Vindication, &c.*" I find a circumstance mentioned that took place at a subsequent conference, which shows that, however compliant the *separating conference* might be, the majority of the members of a following one, had acquired too much spirit to submit any longer *implicitly* to Mr. Wesley's determinations; and, though I mean not to justify their conduct, I think that Mr. Wesley met with no more than he had reason to expect, considering the *example* he had *set his children*.

"Among the rules offered by Dr. Coke" at the *separating conference*, "one was designed to preserve the future union between the "British and American Methodists: Mr. Asbury objected to it, in "the form it was proposed, as unreasonable, and highly improper: he "thought, that as the societies in America had continued for such a "number of years without any such obligations, to require it immediately after the peace, would be attended with unhappy political "consequences, as it was a well known circumstance, that Mr. Wesley had written in favor of the British Ministry: but the Dr. contended for it, and Mr. Asbury agreed to submit, if it met with the "approbation of the preachers. The obligation being laid before "the conference, met with opposition; but it passed in the form "in which it is printed in the minutes: See page 2d, question 3d. "What can be done in order to preserve the future union of the "Methodists? Ans. During the life of the Rev. Mr. Wesley, we "acknowledge ourselves his sons in the Gospel, in matters belonging to Church government to obey his commands. And we do "engage after his death, to do every thing that we judge consistent "with the cause of religion in America, and the political interests of "these states, to preserve and promote our union with the Methodists in Europe." At another conference Mr. Wesley nominated Mr. Whatcoat for a superintendant, or one of his bishops. This nomination was produced by Dr. Coke.—But, in the separating conference, a rule had been made that "no person should be ordained a superintendant or *Methodist bishop*, without the consent of the majority of the "conference." When this nomination was laid before the conference, it was asked whether they were called to ratify the appointment implicitly, or to vote discretionally. Dr. Coke insisted on the minute to obey Mr. Wesley. And certainly, if the conference esteemed Mr. Wesley as an apostle endowed with authority to found churches on *new plans* and institute *new kinds of Episcopacies*, they ought to have obeyed him. But no—a vote was taken, whether the conference ought not to reject the agreement to obey Mr. Wesley in *all matters* of church government, rather than give up the right of voting! The question was carried, and the conference thus declared that they would not implicitly obey Mr. Wesley or any other man; and as the conference saw no want of a third bishop, so called, at that time, they refused to elect one. Poor Wesley! he might then have exclaimed. "My apostolic occupation's gone. My American

"children have rebelled against me. 'Tis plain they believe me "*not to be inspired* of God, or called *extraordinarily* to govern the "church; for if they did, they would have obeyed me in the person "of my messenger to them; they would have executed the orders "he delivered in my name, and by my authority, as readily as the "churches of Ephesus and Crete obeyed the apostolic authority and "orders of St. Paul, when made known to them by Timothy and "Titus."

"When the news went to England," continues Mr. Snethen, "that "the American preachers had refused to elect Mr. Whatcoat; one "of the preachers who had been on the continent was not backward "in declaring that he was a true prophet, and that *Frank Asbury*, so "he called him, was at the bottom of the whole business. Dr. Coke "upon his return to Europe made matters more plain: and Mr. "Wesley wrote to Mr. Asbury, blaming him for not rising up and "declaring, that unless the preachers would continue to acknowledge "the printed minutes or obligations, he would leave the continent."

This conduct of the conference is what we presume occasioned a proposal to be made by Dr. Coke, with the sanction, if not actually by the order of Mr. Wesley, on his next visit to America, to bishop White of Pennsylvania, for a re-union with the Protestant Episcopal Church, *other motives also*, no doubt, *concurring*; and, we are justified in this supposition by some expressions in the letter written by Dr. Coke to bishop White on that occasion. *See Dr. Coke's letter, No. 2, in the Appendix.*

In the course of the controversy carried on at Easton, among other things, the following letter was published, as tending to cast some light on the subject under discussion.

PHILADELPHIA, *July 30th*, 1804.

REV'D SIR,

I received your letter of the 27th inst. under circumstances which prevented my answering it by return of post—with it there was delivered a letter from the Rev. J. M'Claskey; whom I find to be the person alluded to in yours. Having written to this gentleman, my transcribing of the information given him, will be an answer to you also.

I beg it may be understood, that I have never from the suggestion of my own mind, given information of the matter concerning which you enquire except to those whom Dr. Coke expected to be informed of it. Several years passed since the transaction, before I had reason to suppose it known to any others. Within these few years, I have been spoken to on the subject two or three times; when I found myself under a necessity of stating facts, in order to guard against misrepresentation.

In the spring of the year 1791, I received a letter from Dr. Coke, on the subject of uniting the Methodist *society* with the Protestant Episcopal *Church*. An answer was returned. In consequence of which Dr. Coke on his coming to town, made me a visit, having not then received my letter, but having heard that I had written. Our conversation turned chiefly on the aforesaid subject. The general outlines of Dr. Coke's plan were, a re-ordination of the Methodist

ministers, and their continuing under the superintendence then existing, and on the practices of their peculiar institutions. There was also suggested by him a propriety, but not a *condition made, of admitting to the Episcopacy*, himself and the gentleman associated with him in the superintendence of the Methodist *societies*. This intercourse was communicated at the time from Dr. Coke to Dr. Magaw. I do not know of any other person then informed of it, unless I may except the gentleman above alluded to, *by whom*, if I have been rightly informed, *my letter to Dr. Coke was opened in his absence ;* such a freedom being understood, as I supposed, to arise out of the connection between the two gentlemen. But for this part of the statement I cannot vouch. It was understood between Dr. Coke and me, that the proposal should be communicated to the bishops of the Episcopal Church at the next convention, which was to be in September, 1792, in New-York. This was accordingly done. After which, I perceived no use of further communication on the subject ; and I have not since seen Dr. Coke, nor heard from him, nor written to him.

It appears to me that the above comprehends either *explicitly* or by *implication*, all the points to which your letter leads. It would have been more agreeable to me, if no occasion of this testimony had occurred ; and it is now given, merely to prevent the matter being understood otherwise than it really is.

The above is what I have written to Mr. M'Claskey ; and I remain, &c. &c.

Your affectionate brother,
WILLIAM WHITE.

It is not at all material for me to enquire into the reasons why bishop White was solicited to give this testimony ; since the person who gave it publicity declared he did so chiefly to cast some light on the subject of Methodist Episcopacy.

In which view alone, I stop to make a few remarks on certain passages which it contains.

A union we find is proposed between a *society* and a *Church*.

That body of men cannot justly be called a Church of Christ, which, though united under certain rules and regulations, and having officers to see to the execution of those rules, has not, within itself, a valid Christian ministry to preach the word of God *with authority*, and to administer *duly* the sacraments of man's redemption. If a body be deficient in these essentials, and the object it has in view be the advancement of religion, it may be called a *religious society*, but not a church. This, however, is no detriment to the society so long as it preserves union and communion with a body which contains every essential of a church according to the divine institutions of Christ and his apostles.

Now the Methodist society was in this situation before the schism, and it appears to have been the object of the proposed union to restore matters to the same situation. It was *a society* applying for a readmission into *the Church*, and not two equally independent bodies that were to be considered as negociating terms of union. The society could, and did acknowledge the Church she applied to, as a true Church of Christ ; but that Church could and did only look upon that

society, since the separation, as a schismatical body, not constituting any part of the Church of Christ. The Methodists, however, considered as a society, had peculiar rules and institutions, which, in case of a union, they were desirous of preserving; on this account, one part of Dr. Coke's outline was an article providing that the Methodists should retain their peculiarities: in so doing it would become necessary that they should be under the superintendance of some of their own members; and certainly, none could be found so fitting, as they who for several years had enjoyed that office.

But, as many of the preachers of the *society* had received such a kind of ordination as we have given a history of in the preceding pages; and, as those ordinations could never be esteemed valid by *the Church;* a condition was proposed by Dr. Coke, that the Methodist ministers should be *re-ordained.* Consequently, if *these* were to be re-ordained in order to the union, the Wesleian bishops must have refrained from ever ordaining any person in future, till they were consecrated true bishops of the Church, by the bishops of the Episcopal Church; and in case this was not consented to by the Church, they must have confined their superintendance solely to the peculiar institutions and regulations of the Methodist society. For should they have ordained even *one person* with their *kind of ordination*, they would have broke the union. *Ordination*, as lord Mansfield said, is *separation.*

The proposal therefore of Dr. Coke, respecting the re-ordination of the Methodist ministers, is in itself tantamount to an acknowledgment of the nullity of Wesleian ordination. It is, to say the least, an acknowledgment, by necessary implication, *that Methodist ordinations are not Episcopal.*

The next passage I shall notice, is that where Dr. Coke is said to have "suggested a propriety, but not a condition made, of admit-"ting himself" and Mr. Asbury "to the Episcopacy." Now there is no way whereby a man can become capable of being admitted to the episcopacy, or to exercise the work and office of a bishop in any true Episcopal Church, but by a consecration to that work and office by other true bishops: and Dr. Coke knew very well that neither himself nor Mr. Asbury had ever been consecrated bishops, by any persons whom the Episcopal Church could acknowledge as true bishops: for if they had, the re-ordination of those whom they had ordained would not have been necessary. Therefore this bare suggestion of being admitted to the episcopacy, *implies* a desire and willingness to be consecrated: a willingness to be consecrated, *implies* a readiness to relinquish all powers supposed to be conferred by any pretended prior consecration, till re-consecrated: a re-consecration *implies* that the former act called consecration was invalid. Now no person who is acquainted with the tenets of all true Episcopalian Churches, can hesitate a moment to believe, that Dr. Coke having suggested the *propriety of his admission*, &c. must be supposed to have admitted all the consequences which naturally and necessarily flow from such a suggestion; and that he must have had some doubts respecting the validity of his Wesleian consecration, by being willing it should be set aside as null; which it must have been, had he

been admitted to the episcopacy of the Protestant Episcopal Church: and indeed, had the union taken place without his admission to the episcopacy, it must have met with the same fate. This is necessarily implied, as was observed, in the condition for the re-ordination of the Methodist ministers.

But as this admission was not to be made a condition of the union, it follows that the union was not to be prevented by the refusal to admit Dr. Coke and Mr. Asbury to the episcopacy: so that, in that case, had the union taken place, the Methodist superintendants must have confined their superintendance to their own society, merely as presidents and managers, and not *as bishops truly consecrated*, or invested with any of those powers which Episcopalians believe are peculiarly and exclusively given to bishops truly consecrated.

These consequences seem to have sufficiently proved to have flowed from Bishop White's letter in the course of the controversy to which I have more than once alluded, and which gave rise to the present publication. But as they were denied by the writer on the Methodist side, who put many far-fetched and forced constructions on the letter, resorted to deistical historians, and made many bold assertions respecting the proposed union, for which he was not able to produce a single proof, and also endeavored by mere quibbling and cavilling to make this letter speak a language favorable to the cause of Methodist Episcopacy; it was thought proper by a gentleman who felt an interest in the result of the contest to inform Bishop White of the use of the advocate for Wesleian Episcopacy had made of his letter, and at the same time to request from him a more explicit account of Dr. Coke's application and avowed motives. To that gentleman the bishop very politely sent the following letter.

PHILADELPHIA, *September* 13, 1806.

Rev. and dear Sir,

I received your letter this day, and answer it immediately.

In compliance with your desire, I send you the following information taken from Dr. Coke's letter now before me.

His plan was that all the ordained ministers then in the Methodist connection should receive *Episcopal Ordination*. Of these, he says, that they will not, and ought not to give up their right of administering the sacraments; but he thinks that the generality of them would not refuse to be re-ordained, and that perhaps none would so refuse.

Of the other preachers, he says, that they would hardly submit to a *re-union*, if the possibility of their rising up to ordination depended on the present bishops of America. The difficulty which he foresees on this score, is grounded on their not being acquainted with the learned languages. What was his intended mean of removal of this difficulty does not appear in the letter. It may have been a promise on the part of the bishops, that the ordination of the persons in question should not be prevented by that circumstance. Or, it may have been the CONSECRATION of himself, and the gentleman connected with him; for this measure was hinted in a conversation that afterwards took place between us, although he desired me to remark, that it was not made a condition of the union.

The motive of Dr. Coke in this business, as stated in his letter, seems to have been an apprehension that he had gone further in the *separation* than had been intended by Mr. Wesley, from whom he had received his commission. *Mr. Wesley himself*, he was sure, *had gone further than he would have gone, if he had foreseen* SOME EVENTS *which followed.* The Dr. was certain, that the same gentleman *was sorry for the separation*; and would use *his influence* to the utmost, for accomplishing a *re-union.*

Perhaps it may be proper to add, that Dr. Coke expresses himself certain that the gentleman connected with him in the superintendance would be *adverse to the contemplated measure*; and gives *it* as a reason for accomplishing it before the death of Mr. Wesley.

It is on my part a matter of justice to your opponents to make the offer of shewing Dr. Coke's letter to any gentleman, who at their desire shall apply for an opportunity of perusing it. You will be so good as to cause this to be made known to them.

I am sorry you should be exposed to the inconvenience of a controversy on the subject, but trust you will manifest a Christian temper in the management of it. We too often find, on such occasions, a disregard of the admonitions of the apostle, that the "wrath of man worketh not the righteousness of God."

The use of this letter is submitted to your discretion, and I remain your

Affectionate Brother,
WILLIAM WHITE.

From this second letter, we learn, that Dr. Coke's plan was, "that "all the ordained ministers then in the Methodist connection should "receive *Episcopal Ordination.*

This itself amounts to a confession on the part of Dr. Coke, that their former ordination was *not Episcopal.* And why? Because neither Mr. Asbury, himself, nor Mr. Wesley were ever truly consecrated bishops.

But, as these ministers had received a kind of ordination, Dr. Coke says, "they will not, and ought not to give up their right of ad- "ministering the sacraments."

By the doctrine of Episcopalians, they had no right whatever, in virtue of *that ordination*, to administer the sacraments. But Dr. Coke, probably, like some others, who might be called *tertium quid* Episcopalians, might think, that though that ordination was *not Episcopal*, yet it was Presbyterian; and that Presbyterian ordination was not altogether nugatory. However, the meaning of this passage appears plainly to be this; that these persons having received a kind of ordination; and having, in consequence thereof, been in the practice of acting as presbyters and deacons, would not consent, nor ought they to be degraded to the rank of lay-preachers; and, as an expedient to prevent the necessity of such a measure, he proposed, that they should receive Episcopal ordination: and declared his opinion that the generality of them would not refuse to be re-ordained, and probably none would so refuse.

A question rises from this point of the proposed union, viz. What would have been the situation of those who might refuse to be re-or-

dained, or to receive *Episcopal ordination?* the answer is plain and evident, viz. They could not possibly be admitted into the union, as clergymen, nor could their ministrations have been sanctioned as valid, by those who were included in the union. They must, therefore, have been considered as abiding still in schism, and in a state of separation from the Church.

The next paragraph of the letter requires no comment. It is no more than an explanation of that passage in the first letter, which respected the suggestion made by Dr. Coke, of admitting himself and Mr. Asbury into the Episcopacy, by a *true* and *valid consecration* to the work and office of bishops in the Church of God. It is, however, equivalent to a concession on the part of Dr. Coke, that the ordination conferred on him by Mr. Wesley, was *not episcopal;* and that it did not make him any whit a bishop, more than he was before.

In the paragraph following, the *separation* is acknowledged; and Dr. Coke seems to apprehend he had gone further in it than Mr. Wesley designed. But be this as it will, we do not find that Mr. Wesley ever expressed his disapprobation of it, till after the rejection of his nomination of Mr. Whatcoat to the superintendency.

But Dr. Coke proceeds and says, that Mr. Wesley *himself* had gone farther than he would have gone, had he foreseen some *events* which followed. This itself is a sufficient evidence that Mr. Wesley acted not in that affair by the peculiar direction and inspiration of the holy spirit of God, but according to the dictates of his own fallible judgment, will and inclination.

One of *those events which followed*, we presume, was *that* we have just mentioned, and which deprived him of the implicit obedience of his children in America. Indeed, we doubt whether ever this confession would have been made, had it not been for *that event*. "Mr. "Wesley is sorry for the *separation*, and will use his influence to the "utmost to accomplish a *re-union*."

His influence!——How art thou fallen, O John! a few years ago, thy *determinations* were sufficient: now, thou art obliged to have dependence on *weakened* and *dying influence* for the accomplishment of thy designs. Alas! I fear it was still weaker than either Dr. Coke or thyself imagined. Thou now findest that thy example has been followed, and that *those whom thou, by thy deputies didst ordain, will not obey the power that ordained them.* This comes from thy own violation of order. Thy right hand man in the United States, thou now perceivest, is, as it were, in league against thee. He will be adverse to the measure. So says Dr. Coke; and so we believe he would have been. However, the convention of the church on the one hand, and the death of Mr. Wesley on the other, put a stop to all further proceedings on this subject: and the Methodists still continue in a state of schism and separation from the church. And having only the same kind of orders they received at the time of the separating conference, their ministrations are, and must be, esteemed null and void, and to rest solely on the insufficient ground of mere human device, by all true Episcopalians.

[To be continued.]

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

Scriptural Illustrations.

Psalm lxxxiv. 3.

Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young; even thine altars, O Lord of Hosts, my king and my God.

THE pious and learned Bishop Horne observes on this passage, that the "psalmist is generally supposed to lament his unhappiness in being deprived of all access to the tabernacle, or temple, a privilege enjoyed even by the birds, who were allowed to build their nests in the neighborhood of the sanctuary."

The authority of this worthy prelate stands exceedingly high in my estimation; but here I apprehend his judgment has failed, and the text remains as obscure as ever. It is an assumption, without the adduction of evidence, that birds were allowed to build their nests even in the neighborhood of the sanctuary. But the translation goes so far as to admit them even to the very altars of God's house, for the purpose of building their nests. This, however, is hardly possible; for the altar of incense was too sacred and reserved to permit such a profanation; and as to the altars of burnt-offering, the birds could not enjoy any repose there, owing to the continued services of the priests.

It is true, that in some representations of Egyptian sacrificatories which have come down to us, the Ibis is introduced on the steps of the altar; but this bird was domesticated and held sacred by the Egyptians, and it obtains an honorable place among their most venerated symbols.

This, however, does not apply to the Israelites, who do not appear to have held any particular animals in religious respect. And we know, besides, that a leading point in their ritual was, a due reverence to the interior of the tabernacle and temple.

The psalmist is, as bishop Horne observes, feelingly deploring his exiled state from the house of his God; and in expressing the longings of his heart after the holy sanctuary, he has recourse to the strong and appropriate illustration of the known affection of birds to their young. His language is this: "*As the sparrow findeth her house*, after all her wanderings, *and the swallow* [or rather the ring-dove or wild pigeon] *her nest where she laid her young; so should I find thine altars, O Lord of Hosts, my King and my God.*"

Joel ii. 3.

The land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them.

This, and much more in the same prophecy, is a wonderfully exact description of the locusts and their ravages. Jerome, who resided a considerable time in Palestine, and had abundant oppor-

tunities of observing the desolation committed by them, says, that "they fly in such order, that every one keeps his place, like the squares in a pavement, and doth not deviate from it, if I may so speak, so much as a point."

A modern traveller belonging to a nation whose character and exploits bear a very near analogy to those scourges of the east, gives the following account:—Having described the *kamsin wind*, or hurricane of Egypt, he says, "Two days after this disaster, we were told that the plain was covered with birds, which were passing from east to west, like the close files of an army; and, indeed, we saw at a distance the fields appear to move, like a broad torrent flowing through the country. Thinking that they might be some foreign birds, we hastened out to meet them; but instead of birds, we saw a cloud of locusts, who just skimmed the soil, stopping at each blade of grass to devour it, then flying off for new food. If it had been the season in which the corn was young and tender, this would have been a serious plague; for these children of the desert are as lean, as active, and as vigorous, as the Bedouin Arabs."—*Denon's Travels in Egypt*, vol. iii. p. 230.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

To the Editor of the Orthodox Churchman's Magazine.

SIR,

I consider that part of your valuable miscellany which you allot to extracts as very useful and interesting, The extracts are selected with much judgment, and calculated to afford entertainment, combined with instruction. I trust that the paper which I now communicate will appear well worthy of a place in that department of your work, when I acquaint you that it is from the pen of the venerable Dr. George Hickes, (a name ever dear to all orthodox churchmen) whose autograph now lies before me. The subject is of importance, particularly at the present day, when the principles of Church unity seem to be so little understood, and men seem to enter into composition with their consciences for frequenting the Conventicle, by occasionally attending their Parish church.

With the best wishes for the success of your work, I am, Sir,

Your obedient servant, S. L.

London, June 14, 1806.

P. S. The following paper was written as a letter to one of his parishoners, when Dr. Hickes was Vicar of Allhallows, Barking. I have not noticed the abbreviations of particular words, or the peculiarities of the orthography, but in all other points have transcribed it with the most scrupulous accuracy.

Some propositions concerning Separation, &c. seriously tendered by a Minister to the consideration of one of his parishioners, who lived in full communion with the church by law established, and with those who separate from it in congregational meetings.

SIR,

I HAVE here sent you the chief propositions of some discourses we accidentally had together upon several heads relating to the church by law established in this nation, and the *separate congregational* meetings. You desired me to put them in writing, that you might thereby be better enabled to consider them; and

that you may not have any doubt of my sincerity in this performance, I here call God to witness that I have taken great care to write nothing but what I am persuaded is true, and the truth of which I think I am able to prove to any *serious*, *patient* and *honest* enquirer into truth. To my pains in writing so much purely for your sake, I shall add my hearty prayers that God would enable you impartially to consider what I have here written; and I beseech you also before you read the paper, heartily to beg of him, that it would please him to help you to prepare your mind for the reading of it by removing all prejudice and partiality that may in any degree hinder you from discovering or embracing the truth. I commit you to his guidance and protection, and remain

Your faithful friend and servant in Jesus Christ.

I. OF SEPARATION.

1. All separation from a national established church, that is not necessary, is causeless and unjust.

2. And all causeless and unjust separation is sinful, viz. that very sin of schism which is so destructive to the common peace and unity which ought to be among christians, and by which the church is preserved.

3. Sometimes the secular power hath tolerated, and sometimes it hath established schism, but no civil toleration or establishment can alter the sinful nature of schism.

4. The Church of England is a national established Church, consisting of two provincial churches, as those provincial churches consist of many diocesan churches; and whosoever lives in the communion of the church of England doth thereby declare that there is no necessity of separation. Otherwise thus: Whosoever lives in the communion of the church of England doth approve and, as much as in him lies, justify her communion; and whosoever lives in the communion of the separate meetings, doth approve and thereby justify their separation, as much as in him lies, from her communion; and therefore, whosoever lives in the communion of both, acts inconsistently with himself, condemning what he approves and justifies, and approving what he condemns.

5. Toleration generally supposes an evil; and so the present toleration of the congregational meetings supposes, as I conceive, that the government which formerly punished them, yet thinks them an evil, it being apparently the intention of the act for toleration not to encourage those who can go to church to go to meetings, but to give impunity to those who in conscience are persuaded it is not lawful to go to church.

II. OF IMPOSITION OF INDIFFERENT THINGS.

1. The imposition of indifferent things in religious worship cannot of itself be evil. 1. Because God imposed many indifferent things in the worship of the Jewish church: and, 2. Because the matters of the pure positive precepts of the christian religion, before they were commanded by Christ and his Apostles, as baptism by water, eating bread and wine together as symbols of Christ's body and blood in remembrance of his death and passion, the obser-

vation of the Lord's Day, imposition of hands in ordination, &c. were indifferent. And therefore,

2. It cannot be unlawful for men who are our lawful superiors to impose upon us, for order, decency, and discipline's sake, the observation of indifferent things, unless it can be shown that Christ or his Apostles have restrained the governors of the church from imposing any other indifferent thing which they have not imposed. But this cannot be shown, and therefore the governors of the church have power to impose things indifferent upon their spiritual subjects for the aforesaid ends, things indifferent being the proper matter of their commands as they are distinguished from the commandments of God.

3. Things indifferent enjoined by any lawful authority ought to be observed by those who are subject to it, because whatsoever they might have done before it was commanded, becomes their duty to do when it is commanded by lawful authority of any sort. As for example: If it be indifferent whether I pray to God within or without book, then if I pray to God in my family by book-prayer, my children and servants are bound to join with me in family duty by book-prayer. If I will have the creed to be repeated at morning and evening service of my family, they are bound to repeat it; if I will have them stand when they repeat it, then they are bound to repeat it standing. If I will have them put off their working habits and put on more decent clothes when they come to family prayer, they are bound to do so, &c. And what obedience is to be rendered by children and servants to their superiors of a family, is to be rendered by a people of any nation to the superiors or spiritual magistrates of a national church.

III. OF PRAYER.

1. To pray by the spirit, as to sing by the spirit, in 1. Cor. xiv. signifies to pray and sing by inspiration in an unknown tongue.—Also in Rom. viii. 26, where it is said, that the spirit helpeth our infirmities, and that the spirit maketh intercession with groanings, &c. By the spirit there is to be understood the inspired man or orator; for then in the infancy of the church, as men preached and expounded the old testament, and uttered hymns, so they prayed publicly by inspiration; but those inspirations ceased as the church learned what to preach, and how to expound, and for what, and how, and to whom to pray. Those first inspired preachers and psalmists and orators were to the church christian, as Bezaleel and Aholiab were to the sanctuary when God first directed the making of it. There were none among the children of Israel, who till then had been shepherds, that had any skill in engraving, embroidering, carving, casting, and any other cunning workmanship, that was necessary for the sanctuary, and the holy vessels and garments; and therefore, God, to supply that defect among them, inspired Bezaleel, Aholiab, and many more, with wisdom and understanding how to work all manner of work for the service of the sanctuary, as you may read, Exod. xxxi. 1, xxxvi. 1, xxxviii. 22, 23. But then in after ages men that had learned these arts from those who had learned them from the first inspired men, wrought for the tabernacle

and the temple without inspiration, and wrought every thing as well and in a manner as acceptable to God as those who were at first inspired; and for brevity sake, I leave you to make the application.

2. There are several sorts of Prayer, and one common part of all sorts of prayer, viz. Invocation.

3. The sorts of prayer are V. Confession of sins and begging pardon for them: Petition for mercies and blessings we stand in need of, which when it is for others, is called intercession: Deprecation of God's anger and judgments: Thanksgiving for blessings received; and praising God for the infinite excellencies of his nature.

4. A prayer is longer or shorter, as it consists of more or fewer, longer or shorter parts of prayer.

5. It is easy to make a mere scheme or enumeration of heads of prayer of half an hour long, and by consequence for a man of good memory and confidence to make one prayer two or three hours long upon those heads, if he have bodily strength to speak so long.

6. It is indifferent whether we pray unto God in one long, or many shorter prayers, or in prescribed forms of prayer, or forms not prescribed, as extemporary prayers are to the hearers.

7. But in what manner soever we pray, we ought to invoke God with hearty reverence, to confess our sins with hearty shame and sorrow, and to beg pardon for them with hearty and earnest desires. With the same hearty and earnest desires ought we to petition him for all mercies and blessings for ourselves and others, and deprecate his anger and judgments. In like manner ought we to give him thanks with hearty thankfulness, and praise him with an hearty admiration of the infinite excellencies of his nature. And whosoever prays to God in all or any of the aforesaid parts or sorts of prayer, with those hearty affections and dispositions that are respectively due unto them, be it in his own or other men's words, in forms prescribed, or forms not prescribed, in forms read, or in forms spoken without reading, in one continued, or many distinct prayers, he prays in a manner acceptable to God, and according to the rules of worshipping God delivered in his word.

8. He may also be said to pray by the spirit, because the spirit of God helps us to prepare our minds for prayer by working in us an hearty and devout desire to pray, together with those hearty dispositions and affections which belong to the several parts and sorts of prayer; and this is all which the spirit of God hath for many ages ordinarily done for men in prayer.

9. If men are not affected with prescribed forms of prayer, it is because they have not minds prepared for prayer, or because they do not attend to them, or else because they come with prejudice to them: for other christians, eminent both for knowledge and piety, are much affected with them, as is visible in our churches, where godly men and women of all ranks may be seen most fervent in their devotions, and offering up their common prayers with sighs and tears. I have known several dissenters most passionately affected with the church prayers upon their sick and death beds, when sickness made them truly devout, and helped to purge their

minds now intent upon heaven, from preconceited opinions against forms of prayer.

10. The gift of extemporary prayer is an acquired gift, or habit got by art and exercise, as the gift of extemporary preaching, pleading, declaiming, or making verses is; and, like those gifts, it is common to good and bad, to the hypocrite and sincere, to the worst as well as the best men. Major Weire of Edinburgh (not to mention others) who was as bad as a man could be, indeed little better than a devil, had it in greater perfection than any man was ever yet known to have it. You may see an account of him in Ravillac Redivivus.

11. They were popish priests in the time of Q. Elizabeth who first magnified extemporary prayer in opposition to the church's liturgy, calling it spiritual prayer, or praying by the spirit, as you may see proved in a little book called *Foxes and Firebrands*, with which the papists being charged in the late controversy, could not tell what to reply.

12. Almost all the reformed churches worship God by prescribed forms as well as ours, and particularly the Lutheran, French and Helvetian protestants.

[*To be continued.*]

A Survey of the Seven Churches of Asia, as they now lie in their ruins.

[From Travels in the East, by THOMAS SMITH, B. D. Fellow of Magdalen College, Oxford. 8vo. 1678.]

[Concluded from page 314.]

PHILADELPHIA.

THIS City, distant from Sardes to the south-east about twenty-seven miles, is situated upon the rising of mount Tmolus; the streets to a good height lying one above another, which gives it a very advantageous prospect from most parts into the plain both toward the north and east.

It is called by the Turks Alah Shahr, or the *fair city;* which must be understood only in reference to the situation, for there is nothing of building in it to make it deserve that name. A city formerly of as great strength as beauty, having had three strong walls toward the plain; a great part of the inmost wall yet standing, though decayed and broken down in several places, with several bastions upon it. Defended by them, but more by the valor of the inhabitants, it maintained its liberty, and held out against Ur-chan and Morat the first, when all the lesser Asia besides had been overrun by the Ottoman forces; but at last, in the reign of Bayazid the first, whom the Turks call Yilderim or *Lightning*, after a long resistance, the Philadelphians having made several sallies, but all in vain, to remove and raise the siege, it was forced to submit to the fate of other cities, and became a prey to the barbarous conqueror, who was not wanting in cruelty to express his revenge and furious rage against the distressed citizens, for daring to withstand so long his victorious arms; there being about a mile and a half out of town to the south, a thick wall of

men's bones confusedly cemented together with the stones; in all probability raised by his command; (for sure none but such a barbarian would have done it) in compliance, perchance, with some rash vow that he had made, when he lay fretting and storming before it. The churches felt the terrible effects of his fury, as well as the inhabitants; most of them being demolished and turned into dung-hills; as is that of St. John to the south-east, most probably its cathedral for its largeness, where they throw rubbish and filth; and the rest made moschs. Southward is the river Cogamus flowing from the hill; abundance of vineyards all along, which the poor Greeks used to cultivate, but at that time deterred from making wine, by reason of the severe prohibition of the Grand Seignior; so that here, as a Greek Pappus told us, they had scarce wine enough for the Sacrament. The city is very populous, there being above five hundred Janazaries in it, who according to their privileges, (the government being so much in their favor) can be judged only by their Serdar or captain; the Cady or civil governor having no power over them in the least. Next to Smyrna, Philadelphia has the greatest number of christians, above the other metropolitical seats, there being above two hundred houses of them there, and four churches; whereof the chief is dedicated to the Holy Virgin Mary; the other three to St. George, (a great saint among them) St. Theodore, and St. Taxiarchus.

On the 12th, after three hours riding from Philadelphia, we past over the river Cogamus, whose channel was narrow, but stream deep and full; and leaving the plains some hours after, we climbed up the Tmolus, which we found in some places steep and rocky; on each side covered with vast numbers of pine and fir-trees: and having gained the top, we entered into a wood very dangerous to passengers, there being that shelter for thieves in it, and that advantage they have, keeping together upon the hills, between which the road lies, to pour their shot upon them; after three hours past out of it, and getting on the other side of the mountain, we came at last to a village called Kosh-yenigehkuy, where we lodged that night, having travelled twelve hours complete.

On the 13th, about a quarter of a mile from hence, we went to several ruins, which in all probability by their distance from Hierapolis, must be those of Tripolis; of which nothing is left but huge massy stones lying confusedly in heaps, and the appearance of a castle and theatre: near to which we forded the Mæander, and about four hours after, we came to

HIERAPOLIS.

Hierapolis, (now called by the Turks, Pambuch Kulasi, or the Cotton Tower, by reason of the white cliffs lying thereabouts) a city of the greater Phrygia, lies under a high hill to the north, having to the southward of it a fair and large plain about five miles over, almost directly opposite Laodicea, the river Lycus running between, but nearer the latter; now utterly forsaken and desolate, but whose ruins are so glorious and magnificent, that they will strike one with horror at the first view of them, and with admiration too; such walls, and arches, and pillars of so vast a height, and so curiously wrought,

being still to be found there, that one may well judge, that when it stood, it was one of the most glorious cities not only of the east, but of the world.

The numerousness of the temples there erected in time of idolatry with so much art and cost, might sufficiently confirm the title of the *Holy City*, which it had at first, derived from the holy waters flowing from several springs, to which they ascribed a divine healing virtue, and which made the city so famous: and for this cause Apollo, whom both Greeks and Romans adored as the god of *medicine*, had his votaries and altars here, and was very probably their chiefest deity. In the theatre, which is of a large compass and height from the top, there being above forty stone seats, we found upon a curious piece of wrought marble belonging to a portal, this inscription—

To APOLLO *the Chief President;*

a title peculiar to him. Where these springs arise is a very large bath, curiously paved with white marble, about which formerly stood several pillars, now thrown into it.

Hence the waters make their way through several channels which they have formed for themselves, oftentimes overflowing them, and which crusting the ground thereabous, which is a whitish sort of earth, turns the superficial part into a tophus. Several tombs still remain; some of them almost entire, very stately and glorious, as if it had been accounted a kind of sacrilege to injure the dead; and upon that account they had abstained from defacing the monuments; entire stones of a great length and height, some covered with stones shaped into the form of a cube, others ridge-wise.

On the 14th, in the morning, we set forward for Colosse, where within an hour and a half we arrived.

COLOSSE.

COLOSSE, by the Turks called Chonos, is situated very high upon a hill, the plains under it very pleasant; but we were no sooner entered into it, but we thought fit to leave it, the inhabitants being a vile sort of people, so that we doubted of our safety among them. There still remain some poor christians, notwithstanding those horrid abuses they are forced to endure, but without any church or priest: poor miserable Greeks, who amidst that ignorance and oppression they labor under, retain the profession of christianity still, though they have forgot their own language, and speak only Turkish. Hastily quitting the town, not long after we met the Vaivode of Dingilsley, a very large and handsome Turkish town, about four miles to the south from Laodicea, with about three hundred horse in pursuit of a famous robber called *Inge Morad*, who with a party of two and twenty horse, had alarmed the whole country. Our way lay almost west to Laodicea, where we arrived after six hours and a half, and passing down the hill, lodged at the bottom of it, to the north of the ruins, in a poor village called Congeleh.

LAODICEA.

LAODICEA, (called by the Turks, Eski Hisar, or the Old Castle) a city of Lydia, according to the geography of the ancients, is above

twenty miles distant from Colosse, situated upon six or seven hills, taking up a vast compass of ground. To the north and north-east of it, runs the river Lycus at about a mile and a half distance; but more nearly watered by two little rivers, Asopus and Caper; the other to the south-east; both which pass into the Lycus, and that into the Mæander. It is now utterly desolated, and without any inhabitant, except wolves, jackals, and foxes; but the ruins show sufficiently what it has been formerly; the three theatres and the *circus* adding much to the the stateliness of it, and arguing its greatness. That whose entrance is to the north-east is very large, and might contain between twenty and thirty thousand men, having above fifty steps which are about a yard broad, and a foot and a quarter in height one from another, the plain at the bottom being about thirty yards over. A second that opens to the west; and a third, a small one, whose entrance is to the south: the circus has about two and twenty steps, which remain firm and entire, and is above three hundred and forty paces in length from one end to the other: the entrance to the east. At the opposite extremity is a cave that has a very handsome arch.

To the south-east are the ruins of a fortification cut for an aqueduct, the channel of which is cut through massy stones: formerly there were two rows of pillars from south-east to the north-west, the bases only remaining, continued on a great way, and other rows from north-east to south-east, which probably might bound the walk leading to some palace.

The walls of a very large church still remain: to the west side of which are adjoining three very curious arches.

More to the southward, two rows of arches, five on each side.

On the 16th we left the village an hour after sun-set, the moon favoring us; and after six hours and a half, at the bottom of a small hill, but not far distant from a very high one, we saw a boiling fountain, whose waters were extraordinary hot and scalding; it sent forth a very thick vapor like the smoke of charcoal, which diffused itself over the plain. About half a mile thence we cross again the Mæander over a very rotten and dangerous wooden bridge, a fair and large bridge of stone somewhat above it, being so broken in the midst, that there is no passing over it, and so entered upon the pleasant and fruitful plains of Apamea, watered by the Mæander, whose various windings and turnings we observed with great pleasure and satisfaction: riding all along its banks for several hours. After almost seventeen hours riding, arrived at Nozli.

On the 18th after we had rode three hours from Nozli, we came to a village called Teke-kuy, very pleasantly situated, and about a quarter of a mile thence, on the right hand, went to see several great ruins that lie on the north upon a hill; between which and the opposite great hill is a very lovely plain. We made up to the ruins of the castle, and a great aqueduct; other vast ruins lying dispersed up and down for a great way: these ruins are called by the Turks, Sultan Hisar, or the Sultan's castle; and can be no other than those of Tralles, formerly the seat of a bishop, and a famous city in the first beginnings of christianity; situated about three quarters of a mile

from the Mæander. Having travelled eight hours this day, we came to Guzel-Hisar, where we took up our lodging in a chane.

Guzel-Hisar, or the *fair castle*, is a very great and well built town, walled, and having very handsome gates, with several moschs. We found in it several pillars and ancient buildings, which made us conclude by its distance from Tralles, that it is *Magnesia ad Mæandrum*, formerly the seat of a bishop, to distinguish it from another city of that name in the same province, upon mount Sypylus. It is now maintained by the trade of cotton yarn, which they send to Smyrna, caravans going weekly hence. On the 10th from Guzel-Hisar to Gherme Aule we made it six hours: our way lying north-west.

On the 20th our way lay hence west by north, till we came to descend the hill, upon the top of which we had seen the island Samos, to the north-west; at the bottom is a very large aqueduct, with three great arches below, and five above, to convey the water from one side of the hill to the other, and so to Ephesus, where we arrived after six hours.

EPHESUS.

Ephesus, called by the Turks, *Ayasaluk*, formerly the chief metropolis of the Lydian Asia, and the seat of the Roman Proconsul, (who had the government of these parts) as being the principal city subject to his jurisdiction, was not then so famous in its flourishing and glory, as it is dismal and despicable at present; being reduced to an inconsiderable number of poor cottages wholly inhabited by Turks, is distant from Smyrna to the south-east, about forty-six miles. It lies to the south of the river Caystrus in a plain (abounding with tamarisk, growing to such an height as to hide a man on horseback) under two hills: the one to the south-east, which runs out a little way; the other, which is very high, to the south; under which lie the most considerable parts of the city, between which is a plain of about a quarter of a mile in breadth; upon the sides of both are very great ruins, the walls and some arches remaining: upon the latter, are the ruins of a wall, which seemed to have bounded the city that way, with several caves upon the declivity of it. There lie dispersed upon the ground in several places vast marble pillars; some white, others speckled; these latter stand by the temple of *Diana*, of about seven foot in diameter, and about forty foot in height; their chapiters fallen off, and lying near them, proportionable, of about eleven or twelve foot square, and about four or five foot thick, the bases whereon they were fixed being alike thick.

The temple of Diana (for so tradition and fancy will have it, though I suppose it might have been the ruins of a christian church built upon the ruins of it,) is to the west north west, where lie stones of a huge weight, heaped one upon another; it lies north north east, and south south west, the entrance from the former, as we conjectured by reason of a very fair gate that way still remaining, formerly enclosed with a wall, (taking up a good compass of grouud, where they might have their gardens and other accommodations) though most of it was broken down to the west of it. Having lighted our tapers, and made fast our cord, we went into the labyrinth on the

right hand, where after a descent of several foot, we crept through a narrow passage, and so passed forward in a direct line. On each side were several rooms, that open into others, built arch-ways; the alleys being so low, that we were forced to creep through them too; and having continued for above a quarter of an hour in these subterranean vaults built very artificially, and intended only at first as a foundation of a temple, (though not undeservedly called a labyrinth, by reason of its several turnings, and the difficulty of finding a passage out of it without a clew) being somewhat solicitous of the ill effects of the damps and the thick air, which put us into an extraordinary sweat, we hasted to enjoy the fresh air, and the comfortable light of the sun.

To the south west of the temple are the remains of a watch-tower or castle, placed upon a rocky hill, whence there is a very fair prospect of the south west sea, and of the promontory *Trogyllium*. Tradition will have this to be the place where St. Paul was imprisoned, out of reverence to which it is so called; though the situation and narrowness of it, it being not above eleven or twelve paces square, incline me to believe, that it was only intended for a watch-tower to observe what ships pass to and again in those seas; from which it may be distant about five miles. Here we observed to the north-west the various turnings of the Cayster, more crooked than those of Mæander, watering the plains below.

On the north east of Diana's temple, lies upon the ground a very large font of porphyry, the inmost circle being about six foot in diameter, which is called by the name of *St. John's Font*, there being four pillars not far from it, upon which they suppose it was raised. A thing very unlikely that in the sad times of persecution under Domitian and Trajan, when the poor christians were forced to serve God in grottos, and converts were baptized secretly, there should be such care taken to do it in so stately a laver. On the east are the aqueducts.

Upon the side of the eastern hill is the cave of the seven sleepers, near it several small arches; and more forward of them a very large arch, within which are several little caverns.

On the north is St. John's Church, turned into a mosch; about seventy paces in length, and five and twenty in breadth. In it are four pillars standing in a row, of excellent porphyry, of about five feet in diameter, and much about the bigness of those that are in *Sultan Suleiman's* mosch in Constantinople, and about forty foot in height, which support two cupolas, the glass windows still remaining; before it a very large and fair entrance.

Here are two very spacious theatres, the one under the southern hill, the other to the west, near which is a stately gate, where I found these words engraven in two places:

T. ACCENSORENSI ET ASIAE.

On the 21st, within a mile of Ephesus, we passed over the Cayster, a very deep river.

From hence we clambered over the Alyman, which is an extraordinary bad way; part of the famous mountain Minas (which runs as far as Cape Cornobbero, the Turks call it Karaborun, or the Cape with

the black nose, at the entrance into Smyrna bay) which we passed over in two hours. After ten hours we forded a littte river, called Halesus, that runs into the sea at Colophon; two hours beyond which is a Turkish town called Giancobashee, situated in a spacious plain, with several handsome moschs in it; where, not meeting with any accommodation, we rode half a mile further to a poor village called Karagick-kuy, where we lodged, and the next morning we arrived safe at Smyrna, being the twentieth day from our departure.

SMYRNA.

This city, called by the Turks *Esmir*, lies in the bottom of a bay, which is encompassed with high mountains on all sides except to the west, about ten leagues in length, where is a good anchoring ground, and the water deep; so that the ships ride near the merchant's scales, who for their convenience live by the water side. The breadth at the bottom may be, I guess, about two or three miles. To the north is the river Meles. This is one of the most flourishing cities of the Lesser Asia, both for its great trade, and the number of its inhabitants; in which I include Franks, Jews, and Armenians, as well as Greeks and Turks. Little of its ancient glory is left standing, earthquakes, and fire, and war, having made as great desolations and wastes here, as in the other parts of Anatolia. It is certain, from the numerous foundations continually dug up, that the greatest part of the buildings anciently were situated upon the side of the hill, and more to the south: the houses below toward the sea being built since Smyrna became of late years a place of trade. On the top of the hill, which overlooks the city and bay, is an old castle, without any regular fortifications about it, and in a manner slighted; there being only two or three guns for fashion's sake mounted, with which they salute the new moon of *Bairam*, and the captain *Bassa*, when he comes into the port with his armada of galleys. Near the entrance is a marble head, the nose of which is cut off by the Turks out of their great zeal and hatred of all kinds of human figures especially. I found nothing in it observable but a cistern, or perchance a granary under ground, propt by pillars, and the bottom curiously plaistered over; the work of the ancient Greeks: but much inferior to one I saw in the *long island* just within the bay on the side of the hill, into which there is a descent of about eight or nine feet; the buildings very regular and stately, having twenty pillars in length, and five in breadth, the distance between each about seven of my paces, that is, above one hundred and sixty paces one way, and above thirty-five another.

At a little distance from which is another, almost of the same bigness, but filled with water; the island being altogether uninhabited, but full of wild hogs and hares.

On the sides of the other gate of the castle are yet to be seen two eagles, the ensigns of the Romans, delineated at large, and handsome enough.

In our descent to the south-east we entered the amphitheatre, where St. Polycarp, first bishop of this city, was martyred, the stony steps being removed for the most part by the Turks, for their buildings and other uses.

In the sides are still to be seen the two caves, opposite to each other, where they used to enclose their lions; fighting with beasts being in ancient times the great diversion of the people of this country, and to which they usually condemned their slaves, and the poor *christians* especially.

On the side of the hill, but somewhat lower, is the sepulchre of this great saint, which the Greeks solemnly visit upon the anniversary festival consecrated to his memory; in compliance with an ancient custom in use almost from the time of his martyrdom, as Eusebius relates in the 4th book of his Ecclesiastical History, chap. 15. It is placed in a little open room, that possibly might be some chapel.

The poor Greeks are very careful in repairing this monument, if it any way suffers, either by the weather, it being exposed to the air, or by the Turks, or by the *western christians*, who break off pieces of marble and carry them away as reliques; an earthen dish hanging by, to receive the aspers any either out of curiosity or veneration and respect to the memory of the blessed martyr, shall bestow for the repair of his tomb.

Nigh hereunto are several arches, stones of huge bigness lying upon the ground, and a great building having three large rooms upon a floor, which perchance was a place of judicature; the front having been formerly adorned with four pillars, the bases of which at present only remain. Not many years since, in a lane towards the north east, digging for a foundation, they met with several rows of square stones placed regularly one above another, and in all probability it might be part of a fane or temple in the times of heathenism. In the walls of the city I observed a great cavity in almost every square stone, resembling somewhat a Roman V, which some fancy might be in honor of Vespasian, who was a great benefactor to this city. But the figure not being always the same, but admitting great variety, I am inclined to believe it was rather made by the masons, that the stones might be the better cemented together. About a mile from the town are the ruins of a church, which the Franks call by the name of James's temple; which I believe rather to have been dedicated to St. John, the great saint of the east, and that hence the mistake of the name is to be fetched.

The Turks have here fifteen moschs; the Jews several synagogues; and yet though Smyrna still retains the dignity of a metropolitical seat, the Greeks have but two churches, the one dedicated to St. George, the other, if I do not mis-remember, to St. Photinus. The Armenians have only one church.

By this short and imperfect survey, the curious reader may be sadly convinced in what a pitiful and deplorable condition these once famous and glorious churches of Asia are at this day; churches which had the Apostles for their founders, and which yielded so many martyrs, and which abounded with so many myriads of christians, whose patience and valor tired out and wearied, and at last triumphed over, the tyranny, the malice, and the hatred of their heathen persecutors; and which afterward, when the empire became christian, and the civil power submitted itself to the law and discipline of Christ, and when the cross, which before was had in such execration, was held the highest ornament of the crown, advanced in

splendor and glory above what they had enjoyed in the times of heathenism, and which, upon a due consideration of circumstances, one might have truly enough judged should have been eternal, and placed almost out of all possibility of danger and ruin, now turned into heaps of rubbish; scarce one stone left upon another, some of them utterly uninhabited, and the remains of all horribly frightful and amazing. I shall not here lament the sad reverses and vicissitudes of things, and the usual changes and chances of mortal life, nor upbraid the Greeks of luxury and stupidity, which have brought these horrid desolations upon their country: these are very useful but very mean and ordinary speculations. That which affected me with the deepest anguish and most sorrowful resentment, when I was upon the place, and does still, was and is a reflection upon the threat against Ephesus, in the second chapter of the Revelations of St. John, who made his abode in that city and died there. *Remember from whence thou art fallen, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent.* And upon a farther and more serious consideration, as I sorrowfully walked through the ruins of that city especially, I concluded most agreeably, not only to my function, but to the nature of the thing, (and I am confident no wise or good man, who shall cast his eyes upon these loose and hasty observations, will deny the conclusions to be just and true) that the sad and direful calamities which have involved these Asian churches, ought to proclaim to the present flourishing churches of Christendom, (as much as if an angel were sent express from heaven to denounce the judgment) what they are to expect, and what may be their case one day, if they follow their evil example; that *their candlestick may be removed too, except they repent and do their first works;* and that their security lies not so much in the strength of their frontiers, and the greatness of their armies (for neither of these could defend the eastern christians from the invasion and fury of the Saracens and Turks) as in their mutual agreements, and in the virtues of a christian life.

POETRY.

FROM THE ORTHODOX CHURCHMAN'S MAGAZINE.

The Song of Deborah Paraphrased.

(Judges V.)

A COLLEGE EXERCISE.

YE bright cherubic choir, who whilom deign'd
Or on the top of TABOR, holy mount,
Or on the banks of Kishon, ancient stream,
To raise our falling host, propitious now
Your softer, not less welcome aid inspire;
While I, with grateful tho' advent'rous voice,
High argument! JEHOVAH'S triumphs sing.

Powers and dominions, who exalted sit
In royal state, while vassal nations pay
Submissive homage, trembling at your nod,
Attentive hear; and learn how vain the pomp
Of thronging legions, vain the glittering pride
Which thrones irradiates. Frown but Heaven's high king,

Fade all their glories. How from SEIR's grey top,
O'er Edom's sacred plains, the Almighty rode!
The driven clouds were scatter'd into drops;
Low bow'd the eternal mountains; at his sight
The sinking hills were levell'd; conscious shook
E'en SINAI shook with rev'rence as he pass'd.

But ah! what horror opens to my view,
Since Shamgar gave the afflicted people laws,
What scenes of sorrow and of wild despair
Hath Israel mourn'd! her solitary streets
Re-echo'd dreadful to rapacious hosts,
Who, fierce for plunder, rang'd the public ways
Unpunish'd, unrestrain'd: helpless the while,
Forlorn, deserted, through the lonely brake,
Unarbour'd wilderness, or perilous heath,
The traveller stole; oft he in vain explor'd
The kindly welcome of the neighboring cots,
Late seats of hospitality, nor there
The pleasing face of friendly man beheld;
All comfortless the dreary walls he found,
Sad place of desolation. O'er the plains
No sportful herds were wand'ring.—Waste and wild
The extended prospect lay, where whilom, peace,
With sister plenty, hand in hand diffus'd
The various blessings of the golden year.
Each lonely city mourn'd her thousands lost,
Distress'd, unpeopled, o'er the gilded towers
Sat horror brooding; through the vaulted roofs
The jubilee no more, or sprightly choir
Symphoniac echo'd; but the doleful shrieks
Of piercing anguish, and the groans of death.
O, how unlike the chosen seat of God!

But whence on ISRAEL could such misery fall?
Why sat she down in bitterness of soul,
Sad victim of despair; forgot the pomp,
And triumphs of big war; where erst she shone,
'Midst thousands arm'd victorious? Now no more.
The pleasing terror of the field provok'd
Ambition's sons to battle; fearful, pin'd,
Disconsolate, (but, O how fallen, how chang'd!)
Her pride of heroes, who alone oppos'd
Combating legions, trembling at the gleams
Of the bright helmet, and the glittering spear.
Such was Heaven's wrath, for Israel's sons ador'd
Their molten Gods, and rites religious paid
To sculptur'd deities; the incorruptible
Changing into corruptible imagery;
Bow'd lowly to the idolized herd,
Shrin'd in the sanctuary of Heaven's high king.

While thus my alienated country mourn'd,
I Deborah rose, and with a mother's fondness,
Whose tender bosom swells with anxious thoughts,
(When pines her early pledge of future joys)
Implor'd the mercy of avenging Heaven,
With adoration pure; renounc'd the rites
Of idol-worshippers; restor'd the shrines;
Holy of Holies, seat of spiritual guest.
And, O how glorious was the sudden change!
Fell pestilence and loathsome famine fled
To lands of sorrow; blithsome health 'gan smile,
And o'er the faded face of nature spread
Her influence bland; the bed of sickness left
Reviving chiefs: I, foremost in the war,
Summon'd to arms, while thirst of vengeance glow'd
In every breast, and deeds of fame inspir'd.

To you, ye glorious partners of the war,
High beats my bosom, when my mind recalls
Virtuous ambition, covetous of fate,
Let but her country triumph in her fall.
For this shall future ages bear engrav'd
Your living honors on their grateful breasts.
Hence ISRAEL, joyful mother, shall behold
Her heroes, by your just examples fir'd,
Extend her power o'er nations yet unborn.

Ye ministers of justice, who maintain
Your country's sacred laws, in happier days,
Bless'd with the calm of peace, grateful prepare
Hymns of deliverance to JEHOVAH's praise:
He, gracious, gave us sacred laws; from him
Came happier days, bless'd with the calms of peace.
O ye, who o'er the fruitful meadows ride,
High borne on camels, and most gladsome view
The ripening plenty of the laughing plains,
With eager gratitude JEHOVAH praise:
He, bounteous, bade the meadows fruitful spring,
And plenty ripen o'er the laughing plains.

Ye, who through darkling groves and thickets wild,
Through dreary caverns, shagg'd with horrid thorn,
O'er flowery hillock, or through valleys green,
Your way with joy and safety journey on,
And share the store of hospitable man:
Sweet intercourse! JEHOVAH's triumphs sing:
He the dark grove with joy and safety fill'd
Drear wild and cavern, shagg'd with horrid thorn:
He deck'd the flowering hill and valley green,
And bless'd with store the hospitable man.

[*Conclusion in our next.*]

THE DOWNFALL OF BABYLON.

An imitation of sundry passages in the thirteenth and fourteenth Chapters of the Prophecy of Isaiah, and the eighteenth Chapter of the Revelations of St. John.—Written 1775.

'TWAS now the day, devote to bless'd repose,
From realms of darkness, when the Savior rose
In Patmos' Isle, with sacred light inspir'd,
The great Apostle from the world retir'd;
Before his eyes eternal wonders roll,
And future visions open on his soul.
Unfolding skies the scenes of fate display,
And Heaven descending in the beam of day.

He saw with joy the promis'd Church arise,
Fam'd through the earth, and favor'd from the skies;
A starry crown invests her radiant head,
Around her form the solar glories spread,
Her power, her grace, by circling realms approv'd,
By angels guarded, and by Heaven belov'd:
Till mystic Babel, with blaspheming pride,
For idol forms the eternal power defied;
Then martyr'd blood the holy offering seal'd,
And persecution dy'd the carnag'd field.
Religion sunk in superstitious lore,
And Heaven-built temples swam with sainted gore.
But not in rest, till virtue should expire,
Slept the just vengeance of eternal ire.
The Seer beheld, till God's avenging hand
Smote the proud foe, and swept the guilty land;
Then pious rapture triumph'd on his tongue,
And inspiration breath'd the exulting song.

"What sudden fall hath dimm'd thy boasted ray,
Son of the Morn! bright Phosphor of the day!
How sunk in death, a victim of the grave,

Thy pride so vaunting, and thy arm so brave!
Where now thy haughty boast?—Above the skies,
O'er the starr'd arch my towering steps shall rise,
To Heaven's high walls my glories shall ascend,
My throne be 'stablish'd, and my power extend,
O'er the wide world to stretch my arm abroad;
A God in splendor, and in might a God."

Behold from rage the bold oppressor ceas'd;
Thy glory wan, and all thy treasures waste!
Eternal wrath, awaken'd o'er thy land,
Tears the weak sceptre from the injurious hand;
Heaven gives its captive sons a kind release,
And earth smiles, joyous, at the songs of peace.
Lo, at thy fall, in realms of night below,
Hell greets thine entrance to the worlds of woe!
See from their thrones, along the infernal shade,
Rise the dark spectres of the mighty dead,
Friends to thy sway, and partners in thy crimes,
Kings once on earth, and tyrants in their times!
"And art thou fallen?"—their looks of wonder crave—
"Swept, undistinguish'd, to the darksome grave?
O'er thy pale cheek funereal damps are spread,
And shrouds of sable wrap thee with the dead;
What aw'd the world oblivion's shadows hide,
And glad worms revel on the wrecks of pride.

Is this the Power, whose once tremendous eye
Shook the wide earth and dar'd the avenging sky,
Opposing kingdoms from their sceptres hurl'd,
And spread sad ruin o'er the vanquish'd world?
Is this the Power, that rose in boasted state,
Proud judge of thrones, and arbiter of fate?
The Power, whose sorceries, us'd in every clime,
Stain'd the dark annals of recording time,
While persecution taught the infernal lore,
And zeal was sated with the marty'rs gore?—
Lo! clos'd thine eyes that wont the Heavens to brave,
Expos'd thou lay'st, an outcast from the grave;
No splendid urn thy funeral dust contains,
Nor one kind turf conceals thy sad remains;
For thee no marble lifts its tablet high,
Where kings deceas'd in mournful glory lie;
For just renown divides thee from the bless'd,
Nor decks the clods that lull thy bones to rest."

And see destruction from the Almighty hand,
Sweeps her broad besom o'er thy guilty land;
Careering flames attend her dreadful way,
And rising darkness intercepts the day;
The dim sun sinks in fearful shades of night,
The moon and planets veil their trembling light,
O'er thy doom'd walls the louring storms ascend,
And fate's dread omens mark thy hastening end.

See mid the o'er-arching canopy of shade,
An angel form, in robes of blood array'd,
Lifts his red arm, that bids the tempest rise,
Wing'd with the etherial vengeance of the skies;
And calls the wintry winds, that all around,
Roll on the storms and sweep the delug'd ground,
And far beneath, where direful earthquakes sleep,
Bursts the dark chambers of the affrighted deep!
Lo! Heaven avenging pours the fiery tide;
Thy whelm'd walls sink, thy tottering turrets slide,
Thy glittering domes sulphurious torrents lave,

And doom thy seats, a desart and a grave!

For there no more shall gay assemblies meeet,
Crowd thy full marts, and throng the spacious street;
No more the bridegroom's cheerful voice shall call
The viol, sprightly in the sounding hall;
No more the lamp shall yield her cheering light,
Gild thy lone roofs and sparkle thro' the night.
Each morn shall view thy desolated ground,
With falling domes and shatter'd spires around,
And clad in weeds, in wild confusion thrown,
The marble trophy, and the sculptur'd stone.
No future age thy glories shall recall,
Thy turrets lift, or build thy desart wall;
Where the gilt palace pierc'd the admiring skies,
The owl shall stun thee with funereal cries,
The baleful dragon thro' thy gardens rove,
And wolves usurp the consecrated grove.
No shepherd there the wandering flock shall spread,
Nor, tir'd, repose beneath the tented shed;
No stranger there with devious footsteps stray,
Where circling horrors guard the fated way;
Eternal ruin rears her standard wide,
And vengeance triumphs o'er the realms of pride."

[*Trumbull.*]

Extracts.

THE LITURGY NOT CALVINISTICAL.

IT is sufficient for our vindication, that our Liturgy uniformly points out the freedom of the will; that it invariably inculcates the doctrine of universal redemption; and that, though it places our ability to perform an acceptable service principally on the intervening assistance of the Holy Spirit, it ceases not to urge the exertion of every human endeavor. We are far from denying such a depravity of human nature as inclines us to evil. We admit that *in Adam all died:* but we rejoice both in the co-operation of heavenly succor to further our efforts, and in the assurance, that *in Christ all shall be made alive.* In every part of sacred history we read of men who pleased God by their works. When the question was proposed to the immediate descendant of our first parent; *If thou dost well, shalt thou not be accepted?*† what other inference is to be deduced from thence, than, that the change wrought by the sin of Adam, much as it might reduce his primeval dignity, did not preclude his offspring from the hope of finding acceptance for good works? It is absurd to suppose that these can be unavailing. They are the surest proofs of the soundness of our faith: and defective as they are and must be, as well as ineffectual to our salvation, when rested upon wholly in themselves, without any reliance on the merits and mediation of our blessed Redeemer, yet are they the necessary accompaniments of religious belief. Admitting, as we do, that *there is a law in our members warring against the law in our minds;* yet we deny that the former is so powerful, as absolutely to *bring us into captivity to the law of sin.* If vigilance be not used on our part; if we oppose not strenuously the adversary, who seeketh our destruction, and if we supplicate not devoutly the divine grace, sin will then indeed have

† Genesis iv. 7.

dominion over us. But the very assurance, *that if we resist the devil, he will flee from us ;** and the injunction *to work out our salvation*, manifestly imply, that much depends on our own exertions ; and that to expect the divine assistance, without any efforts to co-operate with it, is a visionary conceit, calculated more to inspire unwarrantable confidence, than to promote either the glory of God, or the good of mankind. In what manner the holy spirit influences our actions we presume not to determine. Sufficient is it for us to be assured of his concurring and effectual power ; and if we do not earnestly pray for this celestial guidance, we neglect the means divinely appointed to lead us to perfection ; and we do *despite unto the spirit of grace*. But to expect any sudden and instantaneous illumination of our minds ; or to suppose that the pardon of sin is instantly to be obtained, without serious and assured repentance, are assertions not warranted by the word of God, and may lead to consequences of the most dangerous nature.

* James iv. 7.

ON RETIREMENT.

"WHO shall be able to fix his attention amidst the hurry and dissipation of life? Who can meditate on wisdom, with the noise of folly sounding incessantly in his ears? That blessed person who could suffer no distraction of thought from the objects around him, withdrew from the multitude, that he might teach us to do the same, who, alas! are often unable, when alone, to confine our thoughts, for a few minutes together, to one subject. The world, like Martha, is "troubled about many things," and most about those which are of least concern ; so that, besides the profane, the unseemly, and uncharitable discourses, which they must hear, who are much conversant with it, the mind of a man suffers not a little from the variety of light and unprofitable conversation, in which he is frequently engaged. This scatters the thoughts, and so indisposes them for any speculations that are great and noble, sublime and sacred, that some time is required to reduce the wandering, to compose the spirits, and to restore that tranquility of soul which is so indispensably necessary for the prosecution of religious enquiries. And although the general assertion of a famous recluse, "that he always came out of company a worse man than he went into it," savoreth too much of the cloister, yet whoever, as the world goes, should diligently note the times when he came out of company a *better* man than he went into it, might, perhaps, find his diary contained in a less compass than at present he is apt to imagine."

ON THE MINISTERIAL CHARACTER.

"BEHOLD," saith our Lord, "they that wear soft clothing are in kings' houses:"* look for them among the attendants of the princes of this world, and not among my servants. They who thirst after temporal honors and advantages, must go where such things are to be had. And let them go any where rather than come into the church with these dispositions. For he who would persuade others to despise the world, while the love of it appears to direct and govern

* Matthew xi. 8.

all his own actions, can expect no better success than it may be supposed St. Peter would have met with had he invited those, who stood with him round the fire in the high priest's hall, into the service of that master whom they had just before heard him deny. When thou art converted, strengthen thy brethren:* attempt not to do it till then, lest thou not only fall into condemnation thyself, but lay a stumbling block in the way of the weak, and cause the name of God and his gospel to be thus blasphemed through thy double-mindedness, while thy life is at variance with thy doctrine. He who undertakes to reprove the world, must be one whom the world cannot reprove.—All eyes will be upon him; his actions, his words, his very gestures and looks will be observed and canvassed by his sharp-sighted enemies. It will therefore behove one so exposed on all sides, to abstain from the least appearance of evil, to stand at the utmost distance from temptation, and to prevent even the possibility of a suspicion. The axe must be laid to the root, and the passions mortified, till the man become, in the emphatical language of scripture, "dead to sin,"† as a corpse is to the delights and concerns of life. "The dead know not any thing, neither have they any more a portion in any thing that is done under the sun."‡

* Luke xxii. 32. † Rom. vi. 2. ‡ Eccles. ix. 5, 5.

Ecclesiastical News.

ON Wednesday, the 7th day of October, the Bishop of Connecticut, with a number of his Presbyters, attended at St. James's Church, in New-London, when the rite of confirmation was administered to forty-two persons. Morning prayers were read by the Rev. Ashbel Baldwin, and a sermon adapted to the occasion was delivered by the Rev. Daniel Burhans. On the day following, the Bishop, his Presbyters and Deacons, met in Convocation at Chelsea, in Norwich: Public service was attended at Christ's Church, when morning prayers were read by the Rev. Asa Cornwall, and an appropriate sermon was delivered by the Rev. Menzies Rayner. The rite of confirmation was administered by the Bishop to thirteen persons. On the following Sunday the Bishop admitted Deacon John Ward, of Newport, to the holy order of priest, in St. James church, New-London, and the rite of confirmation was administered to twelve persons.

TO READERS.

THE Publishers of the Churchman's Magazine have it now in their power to assure the Patrons of this work, and the friends of the Episcopal Church, generally, that great additional aid in the editorial department has been recently secured to it. This augmented strength and labor will commence operation with the fifth volume (January next;) and they pledge themselves to the reader, that from that date, a new vigor shall be infused into the pages of the Magazine. Ingenious and able talents are to be combined with those of the present Editor, and his own exertions will thenceforth be equalled, at least, by the contributions of others. This declaration of the Publishers rests not upon vague and indefinite assurances of assistance; but has for its basis a *special contract*:—Our Patrons therefore may rely on the fulfilment of what is promised.

Greater regularity, also, in the publication of the Magazine, commencing with the next volume, will ensue. With the single exception of casualties beyond control, every number will be issued on the 25th day of the month from which it takes date, and forwarded to subscribers without delay.

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